

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO 11.

NEW-HAVEN, AUGUST 9, 1834.

VOL. XIX.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

BURMAN MISSION.

Extracts from Mr. Kincaid's Journal.

AVA.

Stupidity of the Burman Priests.

July 20. We have had about fifty priests at the house to day. Among these was a lad about 10 years old, to whom I gave a catechism. He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, What do you worship? "A god." Where is he. "In the monastery." And what is the god made of? "Stone." Do you worship the Bishop too? "Yes." And which is the most excellent, the stone or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and save their morning excursions after rice, they lounge and sleep the whole twenty-four hours. It is an erroneous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

Burman Ideas of a Future State.

22. Several persons from Ummerapoora called, as they said, to investigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change; therefore *nigban* or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nigban*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nat* country, the most blissful state of existence, though it continued through immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlpool of transmigration, poverty, sickness, old age, and death. Existence, therefore, is an evil, and annihilation is the greatest good. How dark, how cheerless the prospect of the heathen.

Feelings of five young Priests.

24. Among the many that have called to-day

were five young priests, who said that for twenty days they had been reading our books, and were convinced that the religion was true; they were resolved therefore to throw off the yellow clothes as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself.—That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

The anxious dream.

27. Two interesting young men, who have appeared for some days past to drink down the truth, called this morning greatly agitated in mind. One of them dreamed that he and his companion saw the 12 apostles in shining raiment; they spoke of heaven in unutterable language, and then bid them enter the broad stream of water that lay before them, and pass to the opposite side. They both entered the river greatly terrible on account of the waves and alligators; also the river was so wide that they could only just desery the opposite shore. Having entered the river, in an instant they were on the opposite side, in a country for beauty and glory that exceeded all description.

A Royal Secretary.

August 4. One of the royal Secretaries called this evening, sat about two hours, and asked many questions about various countries; but whenever I brought up the subject of religion, he remained silent. Whether he felt entirely indifferent, or was afraid his followers, or some one among them would report evil against him, I cannot say. He begged a map of me, and I offered him a book with it; however he handed the book back, without even an apology for doing so.

5. The Secretary who was here last evening, sent two of his men to-day for a book. We have had crowds in the verandah; the greater number have been priests, and there has been much disputing. Oh! when will darkness be past, and the true lights shine. Sometimes I hope that a little light is breaking in upon the deep gloom.

This evening I had the pleasure of welcoming a parcel from America. How gratifying to hear from dear and distant friends, and to learn that the work of the Lord is prospering in all parts of the Union.

15. Great numbers in the verandah to-day. Most of them listened and not a few commended what they heard, but some have disputed violently. Among the opposers was a young priest, who used all the bitter and cruel language he could bring to his aid. His

said I was a deceiver, an emissary of the English,—tham my teaching was heresy, and none but fools would believe it.

Ummerrapoora.

22. Visited Ummerrapoora, which was formerly the capital of the empire. It is five or six miles to the east of Ava, it is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the Governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousand Kathays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The Governor gave me an account of the manner in which it was cast.

I had about sixty tracts, they all went off quick, and I regretted not having more. This is a delightful place for a missionary station, and I hope the time is not far distant when we will be able to occupy it in the name of the King of kings.

From the N. Y. Baptist Register.

HAMILTON, July 8th, 1834.

Mr. Editor,—Thinking that some of the friends of the missionaries who have lately sailed for the east, would like to hear what their feelings were, I send you extracts from two letters received yesterday, one from Br. Howard, the other from Mrs. Vinton.

W. H. SHAILER.

Br. Howard writes,

"At sea, July 2, 1834.

"Dear Br. Shailer—This is to me the happiest morning of my life. About ten o'clock, the sails of the Cashmere, commanded by Capt. Hallet, were spread, and the propitious breezes are now wafting us away, away. Never before could I repeat the lines in our missionary hymn with such thrilling interest—

"Bear me on, thou restless ocean."

"Since I saw you, my health, and that of Mrs. Howard, has been good. Her's is now better than it has been at any time previous since our acquaintance.

"As the shores of my native land are receding from my view, I think of many dear friends with the deepest interest. But are not souls in Burmah dear too? Yes, and I most gladly hasten to proclaim salvation through Jesus to the benighted and perishing.

Yours, H. HOWARD."

Sister Vinton wrote on the morning of the 30th of June; they then expected to sail in the course of that day.

"Boston, June 30, 1834.

"Brother Shailer—I have stolen away from company, to spend one moment in writing you a line, just as I am about to leave my much loved native land. As I shall have but a moment, I shall only express a few detached thoughts, which I hope will be kindly received. We expect to-day, yes, in a very few hours, to see the green hills of happy America fading from our view, without the most distant prospect of ever planting our feet again on its much-loved soil. Perhaps you are ready to exclaim, *how do you feel?*

I answer that it is too cold language to say, we are willing to go; I feel more like exclaiming, can it be possible that the morning so long wished has arrived, and have we indeed the prospect that we may sail for Burmah?—True we have not the assurance that we shall arrive there. But we feel an indescribable peace of mind in committing ourselves to the kind providence of our heavenly Father; and if it is more for his glory that we make our bed in the briny deep, than to land on Burmah's shore, we say, *amen*.

All we want, and desire is that God may be glorified, his cause advanced, and souls saved; and if we may be used as instruments to promote these, we would not care how. But if God should permit us to land on Burmah's benighted shores, methinks our hearts would flame with gratitude, as we go into the Karen jungle, to proclaim to the inhabitants the unspeakable riches of Christ's redeeming love. Oh! and it is our fervent prayer that you and many of your associates in Hamilton may hereafter enjoy what we enjoy, and what we have in anticipation. Shall I say that it is no trial to leave my friends, home, and country? No, it is no trial, since Christ has said, that "he that loveth father or mother more than me, is not worthy of me." You will see that it is not self-denial to obey those we love best, especially since he whom we most ardently love promises to be with us, saying, "Lo, I am with you alway." But time fails, and I must forbear till I arrive in Burmah.

Yours in Christian love,

C. H. VINTON.

Miscellaneous.

THE BLESSINGS OF SLAVERY.

It has been said that they dare not discuss the subject of slavery in Kentucky. But it seems the writer of the following, which we copy from the Lexington Luminary, is not afraid to advocate the cause:

MR. EDITOR,—I learn from some late documents, that Abolition Societies are forming in many places in the Northern and Eastern States. It is time for the Western States to take the alarm. Even in the South, I know a few *soulless, conscienceless* Christians, that read papers friendly to emancipation, and say, they will no longer keep slaves in perpetual bondage. And unless the pulpit and the press array themselves in opposition, we may expect soon to see them forming societies in all parts of the United States!

We hear much about "truth and justice," "equal rights," and the duty of "letting the oppressed go free." From the *practice* of all the world, we see that "truth and justice mean quite different things in different places and times. Every child knows that "circumstances alter cases." But I will endeavor to convince those deluded people, that slavery is right, and then all that we hear about humanity, and liberty, and rights, falls to the ground.

1. It is right, because we could not do without slaves. Had we no negroes, who would do our work? Who would raise our corn, and tobacco, and cotton, and sugar? Who would do our washing and cooking? It is true, white men and women have thumbs and fingers; but it is evident from the softness of their hands, that they were not made for work. To think

of our doing all the drudgery! Pshaw! that's out of the question. Men, women and children would perish! But our two millions of slaves can support themselves and us, by their labor. Here then is abstract necessity, to which all laws of humanity and religion must yield.

2. It is right, because, if we were to emancipate our slaves, they would turn round and kill us every one, before we could get out of their way. While we keep them as they are, we can tell them "they are well treated—have a home—a good master and mistress," &c. But if they were freed, they would see that the white man had ceased to love them, or regard their rights or happiness. Then, instead of feeling grateful towards us for "letting the oppressed go free," they would never forgive us.

3. It is right, because, if free, they would be in a much worse condition. They would be incapable of governing themselves, or being governed. Does not all history inform us that men cannot govern themselves? Hence there have always been kings and lords and nobles to govern the rest of mankind. Just so with negroes. It is necessary for them to have masters to govern them.

Again, they could not provide for themselves.—Now they are content to work hard for poor fare.—But, if free, they would work at no price. Neither money, nor good treatment, nor their own wants could induce them to work. They would live by stealing—a vice, in which they now are never tempted to indulge.

And again, they would not be so healthy. Suppose they could get employment, and obtain the means of indulging their appetites; soon they would be dying with the gout, breast complaints, dyspepsia, &c. But by keeping them hard at work, we hardly ever hear of a negro dying with such diseases.

Have our politicians any scruples about the policy of slavery? Only let them compare the Northern States with the Southern. See how poorly and inefficiently all things are done at the North. No public works or establishments that do honor to the nation. Then survey for a moment the industry, the morality, the enterprise, the roads, the canals and the manufacturing establishments of the South.

Therefore,—As certainly as A. Campbell is the *smartest* man in the world, and has sent forth from his most "lucid pen" two most "inimitable works," and as certainly as he has (according to his modest reckoning of his own *noble* self) a tremendous "dash of satire in his constitution," so certainly is slavery right. It is for the interest of the white man—for the happiness of the black man, and the policy of the Southern States to keep the fetters on the negro.

[Here a part of the paper from which we extract is torn off.]

And as all admit that happiness is the object of pursuit, and that slaves are the happiest people among us, there will surely be no difficulty in yoking as we want. But if we make a part of the white population slaves, how can we distinguish them? I propose that the complexion of the hair be the mark of distinction. As I have a white head, I would propose that all who have heads of any other complexion, should be slaves. The white heads are sufficiently numerous for masters. One could see to 100 black heads if necessary. In some places in the South we know that one man can manage 1000.

I can moreover assure our political friends, especially those who love economy, that this would greatly reduce the expenses of government. Where a man owns 1000 slaves, he manages them without law books, or law suits, or lawyers, or judges.

Should this plan succeed, there will doubtless be a good deal of *running away*. But it would only be fun to catch the runaways. Then we would hear "the sound of the horn, the crack of the whip, and the yell of the hound as he fastens his grip." Then the hunters of men would sing most merrily,

"Though *hundreds* are caught, there are *millions* to catch;
So speed your hunting, o'er mountain and glen.
Through cane-brake and forest—the hunting of men!
Gay luck to our hunters! how nobly they ride
In the glow of their zeal and the strength of their pride!
The Priest with his *cosack* flung back on the wind,
Just screening the politic statesman behind—
The saint and the sinner, with cursing and prayer,
The drunk and the sober, ride merrily there.
And woman—*kind woman*—wife, widow and maid—
For the good of the hunted—is lending her aid."

If, after all that I have said, our white friends of black and red heads, should hesitate to become slaves, we can satisfy them that slaves are the happiest people in the world. They acknowledge this in case of negroes. It would be so with them, "when they would get used to it." And that some such a system of things was intended by the Creator, might be argued from the difference in complexion, which I propose to make the mark of distinction. The reasoning is this: Why did God give negroes curly hair and black skins, unless he intended there should be a difference between them and white men? Again, why did he give some men black and red heads, unless he intended there should be a difference between them and those who have white heads? Why sir, the matter is too plain to need any argument.

If, however, any Emancipation man should be willing to hazard his reputation by controverting my views, I stand prepared to meet him, and to put for ever to silence the folly of fools.

Yours, &c.

NIL DESPERANDUM.

Influence of Christian Example.—Some time since a clergyman, while traveling in one of the Steam-boats which now float in such vast numbers on our lakes and rivers; was very much annoyed by a party that occupied the central part of the cabin, amusing themselves, as it is fashionably termed, with cards; but the right name of which is gambling. Every pious person, who has traveled much on our Western waters, has often been pained by like exhibitions. It is not the employment alone that is annoying; but the boisterous mirth of exultation, and the bitter oaths uttered in ill success, agonize the heart of one that fears God.

In the instance above mentioned, the clergyman resolved to try the silent influence of example. He took his Bible, seated himself so near the card-table, that he could see by the same lamp, and commenced reading. As soon as it was discovered what book he was reading, the noisy mirth ceased; and after continuing to play for a short time in silence, one after another threw down the cards and left the table, till not one remained, but the clergyman with his Bible.

Western Luminary.

The following anecdote is communicated to the Baptist Repository as having occurred under the immediate observation of the writer.

A new settlement at the westward, not many years ago, was visited by a powerful revival of religion, and most of the heads of families, with many of the youth, were hopefully converted to God; and in a vicinity where the name of Jesus was hardly known, unless in the way of blasphemy, a short time before, a flourishing church was now organized, and the ordinances of the gospel instituted. A commodious house of worship was soon after erected, and a minister settled, and every thing bore evidence of the happy change with which the vicinity had been visited. Among the subjects of the recent work were two men, in the prime of life, both possessing considerable wealth and influence, upon whom the church principally depended. One of these, whom we shall call Mr. P., was appointed deacon, and the other, whom we shall denominate Squire M., with the assistance of the former, was appointed to manage the secular concerns of the Society; and for the first two years things passed on prosperously, and to the mutual satisfaction of all, while the Lord appeared to pour out his blessing upon their efforts. At length, however, from some trifling cause, a coldness or jealousy arose between these two persons, who were regarded as pillars, and the church aware of how much depended on their efforts, attempted to reconcile them. With regret, however, they saw their efforts unavailing, as their hardness towards each other continued to increase, till at length they broke out into an open quarrel. As their farms lay contiguous to each other, new causes of complaint were continually arising of a domestic nature, till the church was finally constrained to interfere in their difficulties. This, however, instead of reconciling them, rather seemed to add fuel to the fire, till they were finally compelled to exclude them both from their fellowship. Being now freed from ecclesiastical restraint, they continued to carry on their quarrel in a more open manner, and lawsuit after lawsuit followed each other till at length they both appeared to become weary of the contest, and for two succeeding years lived like the Jews and Samaritans, not deigning even to speak to each other. The church, in the mean time, being deprived of their aid, fell into a low and desponding condition, and despairing of being able to support the preaching of the gospel any longer, dismissed their minister, and public worship was finally abandoned altogether. About this time Deacon P. being at work alone in his field, began to reflect in a serious manner upon his condition, comparing it with what it had formerly been, when he was in fellowship with the church, and living in the line of duty. This was perhaps the first time in three years that he had commenced a candid and impartial examination of his own heart; and however he might have sought to justify his conduct before others, he now saw himself awfully guilty before God. Under a sense of conscious guilt he raised his eyes to heaven, and not only implored grace to enable him to see, but also to perform his duty. Having at length settled the question in his own mind how often and wherein he had offended in the cause of difficulty before mentioned, he turned his eyes towards Squire M., who was also at work in a neighboring field, and soon came to the following resolution:—"If he has injured me I will leave him in the hands of a merciful God; but I will go to him, and wherein I have injured him I will fall upon my knees before him and ask his forgiveness." No sooner had he come to this resolution, than leaving the instrument with which he was employed, he sought the field where Squire M. was at work, and to the astonishment of the latter, fell down before him, and besought his pardon. Squire M., though somewhat moved at the spectacle, at length replied very coldly, "I am very glad, Mr. P., to see you finally sen-

sible of your errors; and must tell you that it is no more than I have long expected. For seriously as you have injured me, I could never fully divest myself of the belief that you had once experienced religion, and therefore always concluded that the Lord would bring you some day or other to own your fault,—I forgive you, though I must tell you that I cannot altogether forget the manner in which you have treated me."

If Squire M. was less affected by his acknowledgment than was expected by the other, it did not disturb him, and he returned to his labor in a more tranquil state of mind than he had experienced in many a weary month. He continued his employment, alternately weeping and rejoicing, till late in the afternoon; when happening to turn his eyes towards the field where Squire M. was at work, he saw him approaching, and as he came still nearer, what was his joy when he saw him bathed in a flood of tears. He came up to him, and after seizing his hand with a convulsive grasp, he fell upon his knees and exclaimed, "My much injured friend and brother, can you now forgive me?" After tenderly embracing each other, and weeping and exchanging forgiveness, they retired together to a secret place, and there poured out their united prayers before the throne of mercy. On the following Sabbath they went together to the house of God, and made an humble confession to the church from which they had been excluded, and were again restored to fellowship. This seemed to inspire their brethren with renewed confidence; their former pastor was again recalled, worship was again established, and heaven itself seemed to smile upon their efforts. An extensive revival soon followed, many precious souls were gathered in, and the two returning prodigals have since become, not only a help and comfort to each other, but a blessing to those with whom they are united.

W.

From the Essex North Register.

"This thine own wickedness shall correct thee." Jer. ii. 19.

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Is. lx. 14.

Illustrated in the following Anecdote with which a friend has furnished us.

A man in Kentucky, buying a slave, went to his former master, and said to him, I want you to tell me all Cuff's faults. He has none, except he will pray." Well, says his new master, I don't like that much, but I think I can break him of that. He took him home, and made him a servant in the house. He was soon observed, every day after his work was done, retiring to the woods. His master, unobserved by him, followed one day to the spot, and overheard him, engaged in prayer for himself and wife. He returned, but did not say any thing to him at the time. When the Sabbath came, Cuff went to meeting. When he returned, his master asked him how he liked the meeting. He answered, very well: there be good people there. I thank the Lord I come here to live. His master then said to him, Well Cuff, I don't allow any praying on my ground: so you must leave off praying. I can't, says Cuff. But you must—I can't Massa. Well then, I will tie you up and give you twenty five lashes night and morning till you do. I can't leave off praying, Massa. So he tied him up, and gave him the twenty-five lashes, and then let him down, and Cuff went away singing,

"Soon my days will all be o'er
When I shall sin and sigh no more."

His master went into the house, and his wife said to him, Why don't you let Cuff pray if he wants to? It don't hurt us. He replied, that he would have no praying on his ground. He retired to bed, but through the agitation of his spirit, he could not sleep. About mid-

night, he awaked his wife and asked her if she could pray for him. No, said she, I never prayed in my life. He groaned, and said, Is there any one in the house who can pray for me? She replied, I don't know as there is any one but Cuff. Well, call Cuff then; I must have somebody that can pray for me. Cuff came in; and his master looked up and said, Cuff can you pray for your master? He says, Massa, I be pray for you ever since you let me down." The man and his wife were both soon brought hopefully to the peace of the gospel.

Who can fail to admire the Christian spirit of this suffering disciple! Though treated most cruelly, and for no fault, he says, "I be pray for you, massa, ever since you let me down." How perfectly illustrative of the Saviour's precept, "Pray for them which despitefully use you and persecute you!" Matt. v. 44.

Who, again, can tell what firmness in duty, and perseverance in prayer, will accomplish? Had Cuff yielded to the requisitions of an ungodly master, how great would have been the loss? But fearing God, more than man—how blessed the result! God will honor his devoted servants, however obscure. "I will set him on high because he hath known my name." Ps. xci. 14.

Many disciples of every grade be instructed by the example of this poor slave: and be as much more devoted than he as their privileges are greater.

Notices of revivals abridged from the N. Y. Baptist Register.

Br. G. Pettit writes from Fabius, N. Y. that a revival has been enjoyed in that place, commenced with the services at the ordination of Br. Oreb Montague, May 14, and materially promoted by a protracted meeting of eleven days more, which followed it. The church came up to the work like one man. At the close 50 arose to testify their hope, begotten or renewed during the meeting. Of these, 41 have been since baptized;—and others amounting to about 60. Of these, 26 are heads of families, chiefly under 40; 14 are husbands and their wives, and 8 are husbands or wives of previous members of the church; and two males and sixteen females, between 10 and 20. Appearances remain favorable that the work will continue.

In Whitesboro, N. Y. a protracted meeting was held in February, during which, and since, about 40 hopeful conversions have occurred. In the village of Oriskany, in which part of the Whitesboro church reside, there is also a revival; 36 have been baptized, and six others are candidates.

Br. Levi Peet, writes that about 40 hopeful converts have been the partakers of God's grace at Farmersville, Cat. Co. N. Y. while many are inquiring.

Br. Cull. Fuller writes from Elmira, N. R. that while Zion is on her march, and the ranks of Satan thinning, wicked men wax worse and worse. And that he had the privilege of baptizing 32.—*Bap. Rep.*

A VISIT TO CAMBRIDGE, (ENG.)

From a Correspondent of the N. Y. Obs.

LONDON, June 2d, 1834.

Old Joe Walton.

Joe Walton is coachman, or driver, as we say in America, of the *Star Coach* between London and Cambridge, 54 miles, which distance to and fro, making 108 miles, Joe drives every day in the year except the Sabbath. I saw a notice in the *Times* a few days since, that Joe had completed his last 312 days without failure of having performed his daily journey, making in all for the year 33,966 miles, having rested on the Sabbath. It is but a few days since I performed this journey with Joe, that is, I went down to Cambridge one day in the afternoon, and returned in the morning some

five days afterwards. I know not how many years Joe Walton has performed this task of travelling 108 miles every day except the Sabbath. I was not aware that he was such a prodigious traveler when I happened to be a passenger in his coach. But certainly I never traveled more expeditiously, or more pleasantly. He generally runs through 54 miles in five hours; and from that to five and a half. The country for the most part is level, and the road is as fine as possible. We buzz along, not stopping more than two or three minutes to change horses, and sometimes not more than one minute.

Best to rest on the Sabbath.

As I was dining with a friend of mine the other day, of the medical profession, accomplished I may say, in a very high degree, and with not less of instructive discernment, than professional skill, I mentioned Joe Walton's extraordinary traveling the year out and in, and from year to year, never failing to make his daily journey from Cambridge to London and back again, the Sabbath excepted.

"It is because he rests upon the Sabbath," said Mr. ——. No man, or beast, could ever perform such service, independent of the rest of the Sabbath. And that he can do as long as he can do any thing, and be none the worse for it."

"That is worth marking," I said, "especially as coming from you."

"Aye, and I suppose you will put it in a book when you get home to America."

"A chiel's among us, takin' notes,
And 'faith he'll print it."

Whatever use, however, you may make of it, it is an undoubted truth: No man, or brute, could last in such service, without the rest of the Sabbath. The Sabbath for man is an ordinance of nature, as well as of Revelation—or an ordinance adapted to nature. We cannot do without it—or that which is tantamount."

I did, indeed, think this worth marking, and therefore I offer it to you. It is an extract from the conversation of a man, whose opinion is worthy of great respect. And it is of the more value, first, because he is not a professing Christian; and next, because it was not forced from him, but suggested by the story. The case of Joe Walton was before us. It was remarkable. How could he travel 108 miles a day, and continue it from year to year? He could not, except for the rest of the Sabbath. With this interval of repose, the service being reasonable, it might be performed in perpetuity.—Nay, it is not in perpetuity. The rest of the seventh day breaks up the order, and prevents the immature wasting and decay of powers, worked for such a portion of time to the extent of their ability.

Joe Walton's task is not to be estimated by a simple consideration of his sitting upon the coachman's box, holding the reins and carrying the whip for ten or eleven hours a day. He has a responsibility, which he feels, and which weighs upon him; the lives of his passengers, amounting in all perhaps and on an average to 24 individuals a day; their comfort and pleasure; their luggage and parcels; besides verbal messages, or errands, in great number and variety, committed to his charge at Cambridge, picked up on the route, stowed away in his brain, to be discharged at London and replaced by others, not less numerous or various, for disbursement on his way back, and at the end of his journey. He has to please and to serve all the world, that is, all sorts of people, in all sorts of things. Joe Walton's daily task, therefore, is by no means trifling. And yet he works it out, apparently without fatigue, and rests upon the Sabbath.

Give me a retired life, a peaceful conscience, honest thoughts and virtuous actions, and I can pity Caesar.

THE SINNER'S EXCUSE.

"But I must wait the Lord's time."

Are you sure that you would attend to religion in the Lord's time, if you knew when that was? There is not much use in talking with a man unless he is honest. And now do you honestly think that you are waiting the Lord's time? Has the Bible any where told you thus to wait, in your sins, for God to come and to convert you? Where is the text, that encourages such a waiting? Instead of calling on you to wait, God calls upon you in a voice like thunder, to "FLEE from the wrath to come." He is saying to you, "Escape for thy life, look not behind thee, nor stay thou in all the plains; ESCAPE to the mountain, lest thou be consumed."—Does this look as if God desired you to remain in your sins, till he does more than he has done? No, it appears that, if he were to address you personally, he would say to you as Lot did to his friend, "Up get you out of this place." As to the Lord's time. That was when you was a little child. He came to you as soon as you knew right and wrong, and said "Give me thy heart." And when you had done wrong, and lost the favor of God, he came back to you and said, "I love them that love me, and they that seek me early shall find me." That was the Lord's time. Ever since then you have been taking your own time. Lest, however, you should despair of salvation in consequence of having disregarded the calls of mercy in childhood. Again he limiteth a certain day, saying in David, TO DAY, to day if ye will hear his voice, HARDEN NOT YOUR HEARTS." After God has waited with so much long suffering for your repentance and reformation, you may still hear his voice, saying, Behold, now is the accepted time; Behold now is the day of salvation. As God now, "after so long a time," is ready to accept you, and give you salvation, will you any longer insult him, by saying, "I must wait his time? You are practically declaring to the Almighty, "I don't like your time for attending to religion, I mean to take my own time for it. To be sure you have spared me, and waited on me a long time: but that is nothing, you shall continue to wait on me, till I get ready to repent and serve you. And when I am old, and cannot serve the devil to any advantage; or when I see death approaching, I will then call for you. And if you are disposed to say to me then, "Because I have called, but you refused, now though you call I will not answer, but will laugh at your calamity and mock when your fear cometh," still I will point you to your promise, that, Whosoever shall call on the name of the Lord, shall be saved," and unless you save me, I shall tell you that you are not so good as your word." Ah, sinner, you will find that God is as good as his word; but you will also find that his word did not bind him to hear, or save those, who have spent their lives in casting off fear, restraining prayer before him. You will find, that "when the Master has risen and shut to the door, you will stand without, saying Lord, Lord, open unto us, but he will answer and say unto you, I know you not; depart from me, ye workers of iniquity."—Then will you see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourself thrust out. And you will see that you are excluded from the kingdom of God, because you buried your talent, because you would not go and work in the

Lord's vineyard, because you waited in impenitence and unbelief, instead of doing as God required. "Be wise, to-day, 'tis madness to defer!"

London Revivalist.

Extract from Todd's Lectures.

WHAT FAITH IS, AND WHAT ITS USE IS.

Without faith it is impossible to please him.—HEB. ii. 6.

I am going to make this Lecture very plain, and I hope, very interesting to these children. You may at first suppose it will be about what you cannot understand, and that it cannot be interesting to you. But let us see. I do not believe there will be five of these children who will not hear it all, and remember much that I shall now say.

There are many kinds of faith or belief among men. But only one kind is true faith, without which it is impossible to please God, because, only one kind of faith makes us obey God.

A little girl was once walking with her father, and they were talking together.—They were talking about being generous. The father told the little girl that it meant, "to give to others what would do them good, even if we had to go without ourselves." He also told her, that generous people were happy; because, nobody could deny himself any thing in order to give it to another, without feeling happy. So that no one ever lost any thing by being generous, because God would make him happy for doing so.—He then asked her if she believed this! She said "yes, father." In the course of their walk they went into a bookstore. The little girl said, "Father, I want one of these new books very much?" "So do I," said the father. "But I cannot afford to buy each of us one." But here is some money; and you may do just as you please; you may buy a book and give to your father, and go without yourself, or you may buy one for yourself, and I will go without. Do just as you please." The little girl hung her head and looked at the new books, but then she thought of what her father had said about being generous, and she had faith in his words. She quickly said, "I will go without, and father shall have the book." The book was therefore bought. And the child felt happy, because she believed her father, and because she had been generous. The Bookseller, however, overheard the conversation, and was so much pleased at seeing the faith and the generosity of the little girl, that he gave her a very beautiful book.

This was having faith in a father. But this is not the kind spoken of in the Bible. For a child might believe a father, and have a strong faith in him, and yet be, towards God, a very wicked child.

Mr. Cecil gives us a beautiful account of the manner in which he taught his little daughter what is meant by faith. "She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in the beads. I said,

"My dear, you have some pretty beads there."

"Yes, Papa."

"And you seem to be vastly pleased with them."

"Yes Papa."

"Well now, throw them behind the fire."

"The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice."

"Well my dear, do as you please; but you know I never told you to do any thing, which I did not think would be good for you."

She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire.

"Well," said I; "there let them lie, you shall hear more about them another time; but say no more about them now."

Some days after, I bought her a box full of larger beads, and toys of the same kind.—When I returned home, I opened the treasure and set it before her; she burst into tears of ecstasy. “Those my child,” said I, “are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing he says in his word. Whether you understand it or not, have faith in him that he means your good.”

This too was faith in a father; but the little girl might have had it, even if she had been a heathen child. It was not the faith required in the Bible, because it was not faith in God himself.

I will now tell you what is faith in the care of God. A lady and her husband were standing on the deck of a ship during an awful storm. The winds howled, and the ship was tossed like a feather over the great waves. The lady had to hold on with both hands to keep from falling. She was very much frightened, and asked her husband if he was not afraid? He said nothing, but in a moment after, he held a naked sword with its point close to her breast, and asked her,

“Are you not afraid?”

“No.”

“Why not? Do you see this sword within an inch of your heart?”

“Yes, but I am not afraid, for it is my husband who holds it!”

“Yes,” said he, “and it is my heavenly Father who holds this storm in his hand, the winds and the waves, and why should I be afraid? No, I am not afraid!”

This was faith in the care of God. God was pleased with it. Now see. Was not the gentleman pleased to see that the wife had so much faith in his love as not to be afraid, though he held a drawn sword to her heart? Yes, he must have been pleased.—And so was God pleased to see him put so much faith in his care, when the storm was raging, and the ship seemed like being destroyed.

The Bible tells us to “cast our bread upon the waters, and we shall find it after many days.” Let us see what this text means.—Rice is the food most used in the Eastern countries, especially in Egypt, even to this day. Every year, when the snow all melts off the mountains, the river Nile rises up high, and overflows its banks, and covers all the country round it, with waters. The people set down stakes, every man in his own land, before the waters come. And when the Nile has risen and all the ground is covered with waters, they go out in their little boats and sow, or cast their rice upon the waters. The rice sinks down, and sticks in the mud beneath, and when the waters are gone, they find it has taken root and sprouted, and it grows up and gives them a harvest. This is casting their bread upon the waters and finding it after many days.

Here is one kind of faith. The man who sows the rice, believes that it will sink, that the waters will go off in due time, and that he shall come out and find his rice growing. This is a kind of faith in the Providence of God. But you know, this is not the faith required in the Bible, because a very wicked man hath faith to plant and sow, expecting to get a harvest, though he forgets that God must make every blade to grow, if it does grow. Thousands have had this kind of faith, but it did not make them good and holy.

Now let me show you what faith in God is—such a faith as will please God.

There was once a man to whom God spake and told him to leave his home, his town, and his country, and go off into a strange land, and live under a tent and never

again have a home. The man asked no reasons, but obeyed. After this, he had a son, his only son. God told him that this son should live and grow up, and should be the fore father of great nations, millions of people. But after this, God told this man to go and take this boy of his, and take his life and burn up his body with fire. God gave him no reasons for this direction. The good man prepared to obey. He got the wood ready to burn the body of his dear child; he bound his hands and feet, and put out his hand and took the knife with which to take his life. God then told him not to do it, but to take a ram that he would find close by, and kill him. This was faith in God; for Abraham (for that was his name, and you will find the whole account in the 22d chapter of Genesis,) obeyed God, because he believed God was wise, and holy, and good, tho’ he could not understand why he told him to do this.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day, just at night, down towards the river. Look now and see what is before you. Yonder is a cluster of tall trees, and just under them is a little cottage, or hovel. They are poor folks who live there. See the house is small, and no paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes; which she has gathered from the banks of the river. See! she weeps as she twists every flag, and by the moving of her lips, you see that she is praying. She has finished it. Now watch her. Do you see her go to the corner of the room, and there kneel down and weep and pray over a beautiful little boy? See her embrace and kiss him. Now she lays him in the little basket—now she calls her little daughter and tells her to take her little brother and carry him, and lay him down by the cold river’s side! There now she takes the last look of her sweet babe, now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes and carries her dear boy and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? or will the waters carry him off and drown him? No, no. That poor mother has faith in God; and God will take care of her son. The king’s daughter will find him and save him, and that little infant is to be Moses, the leader of Israel, the prophet of God, the writer of much of the Bible! This was true faith in God.

Faith in Jesus Christ is a strong belief in him, such a belief as will lead us to obey his commands. We believe there was such a being on earth, as Christ; that he did the miracles told of in the Testament; that he was holy; that he spoke the words and the sermons told in the Testament, as coming from him; that he died for sinners, and rose from the dead, and is gone to heaven and now lives there and is doing good to his people. We believe all that is told us about him in the Bible. And if this belief or faith is good for any thing, it will cause us to love to read the Bible, to obey Christ, to love him and serve him, because he will reward his people forever beyond the grave, and punish those who do not obey him.

Suppose, as a good old writer says, you should fall into a river, which was deep, and where the water ran swiftly, and you were almost drowned; and a man should run to the bank of the river and call to you, and throw you a rope. This would be just like our Saviour. We are all perishing in the “deep waters” of sin; and Christ throws us the rope and calls us to take hold of it. Now this taking hold of the rope is *faith*. Faith makes us take hold of Christ just as you would take hold of a rope, when drowning. He draws us from the deep waters, and when he has done it, we love him, we thank him, and we obey him.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 9, 1831.

THE POWER OF RELIGION.

The following facts were related to us by a gentleman of this city, which, we think, ought to be recorded. They furnish another proof of the transforming influence of the religion of the Bible upon the heart and conscience; and we defy those who mock and revile at our revivals of religion, to shew an instance where infidelity or universalism has ever produced such fruit.

Some ten or fifteen years ago, our informant wishing to patronize a young man with whom he was acquainted, sold to him on credit a quantity of Jewelry, to dispose of in the country as a pedlar. He was quite successful in his business and punctual in his payments, until he had established a fair character with his creditors. He then obtained from this friend and others a rich cargo and cleared out. Instead of returning and paying for his goods as formerly, he made a purchase of real estate in one of the thriving villages in the state of New York, and nothing was heard of him for several years. The gentleman to whom he was indebted, having heard that he was able to pay his debts, sent out his claim to a friend, and wished him to call on him, premising at the same time that it was outlawed, but thought that he would not avail himself of his indulgence, but give him a new promise. When the note was presented he manifested some surprise, and after examining it silently for several minutes, the love of money was more powerful than the love of truth and justice, and he gave it back, saying that he knew nothing about it. He could acknowledge no such claim—he owed him nothing.

Not satisfied with this, my informant made a journey of three or four hundred miles, to see if he would deny the debt to him. On his arrival at the place of his residence, he learned that he was on a sick bed, and not expected to recover; He, however, wrote him a plain letter, and left it with his family, saying he should call again in a few days. When he returned he could not see him, but his brother-in-law, after many misrepresentations, induced him to take \$60, and give up his claim of about 300. Other debts were bought in for a trifle in the same way, or barred by the statute of limitation. The man recovered from the sickness, and went on to enjoy his ill gotten property. But the grace of God is not forestalled by the statute of limitation. In one of those revivals of religion which are doing so much mischief in the estimation of some, he was arrested by the Holy Spirit, who convinced of sin, of righteousness, and of judgment. He was brought to view his conduct in the light of truth, and to cry for mercy. And he found it in believing. Like Zachæus he was ready to cry, "Behold, Lord, I give half my goods to the poor, and if I have taken any thing from any man by false accusation, I will restore him fourfold." He immediately wrote to his creditors to name their own terms, and he would pay the utmost farthing. The gentleman alluded to replied that he had no claim upon him,—since his own conscience had taken it up, he should leave it entirely with him. He immediately sent him his notes for the whole amount of debt and interest, which

he has since paid in full. And he has also paid to all his creditors every farthing that he owed.

One circumstance in the settlement of his debts evinces the principle by which he was governed. He owed a debt of considerable amount to a house where the co-partnership had since been dissolved; and the claim being considered as of little value had been relinquished for a trifle by one of the firm. The partner thus relinquishing his claim has since died and left an orphan child. This debt he would not pay but on the condition that the orphan who was left destitute should receive all that her father was originally entitled to with interest.

COLORED POPULATION.

We would recommend to those who have not read it, as well worthy their attention, a pamphlet from the pen of Ebenezer Baldwin, Esq. of this city, entitled "Observations on the Intellectual and Moral Qualities of the Colored Population, with remarks on the subject of Emancipation and Colonization." Though not lengthy, it contains many important facts, and relating as it does to a subject which of late has become the standing topic of the times, it needs no encomium to recommend it to those who know its author. To those who do not, whatever be their opinion, we say it is a clear view in a handsome style, and we are sure that they will only regret with us, that as it evinces such a knowledge of the subject, the writer has not extended his views over more surface.

WILLIAM WIRT'S CHRISTIAN EXPERIENCE.

Shortly after his union to the church, the writer of this received from him a letter, from which he thinks it will be gratifying to the Christian public, that he should make the following extracts. They show among other things, what views this great man had been taught by the Spirit of God, to entertain of the human heart. He writes from the *Sweet Springs* of Virginia.

"My mind has been too much occupied by the petty every day cares of a residence at a public watering place, or travelling and tossing over rough roads, for that continuous and systematic meditation and cultivation of religious feelings which I know to be my duty, and which I think I should find to be a delightful duty: but perhaps I deceive myself in this, for I have no faith in the fair dealings of this heart of mine with myself. I feel the want of that warming, purifying, elevating love, that sanctifying and cheering spirit, which supports the Christian in his warfare with the world, the flesh, and the great enemy of our souls. Yet let me not be ungrateful. I have sweet moments. My affections do sometimes take wing among these great works of God that surround me, and rise to their Creator, and I think with gratitude on that transcendently greater work of his, the salvation of a guilty and fallen world by the death and mediation of His only Son. But indeed I am an exceedingly poor and weak Christian, and I often fear, too often for my peace, that there is at last of the vitality of religion about me, and that I have mistaken the burning of those vapors that fume from an ardent imagination, for that strong, steady, and enduring fire which animates the Christian, and bears him triumphant on his course. God only knows how this matter is. I think I am endeavoring to be sincere. But I may be mistaken, and it may turn out at last to be only one of those stratagems which the arch-enemy

plays
sion a
spous
Alas
withi
water
forbi
religi
is the
not t
havin
It is
is it
myse
worn
start
a hyp
tead
anoth
shed
throu
keep
to an
time
some
I feel
wort
or qu
still
to his
vere
woul

In
berly
move
palay
tion
the b
slave
secur
did h
ty, ex
at ou
hold
No.
chan
prosp
smile
exper
lieve,
tion
Said
on th
the
chan
few y
ment
slave
are n
rema
balan
found
them
ing to
ing a
They
but t
the v
way.
To

plays off upon us to our ruin. But even this apprehension again may be one of his stratagems to make me despond and thus defeat the operations of the Spirit. Alas! with how many enemies are we beset—treachery within and without. Nothing remains for us but to watch and pray lest we enter into temptation. God forbid that the public profession which I have made of religion should redound to the dishonor of his cause. It is the fear of this which has so long held me back, and not the fear of man. I am grieved to learn that my having gone to the Lord's table has got into the papers. It is no fit subject for a paper. Of what consequence is it to the cause of Christ that such a poor reptile as myself should have acknowledged Him before other worms of the dust like myself? I feel humbled and startled at such an announcement. It will call the eyes of a hypocritical and malignant world upon me, and I fear, tend more to tarnish than advance the cause." In another part of the letter he writes: "I long for more fervor in prayer—for more of the love and spirit of God shed abroad in my heart—for more of his presence throughout the day—for a firmer anchorage in Christ to keep this heart of mine and its affections from tossing to and fro on the waves of this world and the things of time and sense—for a brighter and a stronger faith—and some assurance of my Saviour's acceptance and love. I feel as if he could not love me—that I am utterly unworthy of his love—that I have not one lovable point or quality about me—but that on the contrary, he must still regard me as an alien to his kingdom, and a stranger to his love. But, with the blessing of God, I will persevere in seeking him, relying on his promise, that if I would come to him, he will in no wise cast me off."

From the Cincinnati Journal.

HONOR TO WHOM HONOR IS DUE.

THE COLONIZATION SOCIETY.

In conversation with an aged minister residing in Liberty County Georgia, whose white locks, as he spoke, moved over his shoulders, his frame shaking with the palsy, he remarked, 'Sir, I believe that the Colonization Society is the noblest scheme that ever sprung from the heart of man. Washington, when he died, left his slaves free; but his great mind did not see the means of securing to them the full blessings of liberty.' And why did he thus speak? Was it according to theoretic party, exaggerated declarations, of some modern speakers at our anniversaries and of others, that makes slaveholders easy in retaining their fellow-men in bondage? No. A person who had seen with his own eyes the change wrought both in the present condition and future prospects of slaves, within the last ten years, would smile at those declarations as of a mere boy, or of an experimentalist. Intelligent, conscientious planters believe, that the Colon. Society tends to the certain abolition of slavery. Nor do they think the time afar off.—Said a pious lady to me, 'I have endeavored to impress on the minds of my children, that they may not have the present inheritance of their father; for God may change the condition of the blacks; and that in a very few years.' And said that same aged minister above mentioned, 'I verily believe that we are a curse to the slaves, and that they are a curse to us.' Such feelings are not rarely to be heard expressed. Another minister remarked to me, 'I believe that if the accounts were balanced between me and my blacks, they would be found in my debt. I would be gladly released from them; but I see not the way.' Such persons are looking to the Colonization Society as a means of introducing a sure way, and a good way, for emancipation.—They do not expect that it will do every thing alone, but that it will make the rough places smooth, and raise the valleys, and level the mountains, and prepare the way, even a high-way for the Lord.

To what, but to the influence of the Colonization So-

ciety, is the change owing, that has been produced in Maryland, Tennessee and Kentucky, in respect to slavery? Has modern Abolitionism done this? I venture to assert that the majority, and almost the entire number, who are aiming now, or have been aiming for the last fifteen years, at the abolition of slavery in those States, are Colonization men, and owe all their impulse on the subject, to the Colonization Society. And when the work was nobly advancing; when the extreme South felt the influence of those States which had begun to clear their garments of the stain of slavery, modern Abolitionism comes in, and stones out of the field, the men who were laboring according to their wisdom and strength, to abolish the evil. There is neither honor, nor courtesy, nor justice in such treatment. That it is in the power of Abolitionists to effect something, no one will be disposed to deny, who recollects the efforts of certain men of the 16th century in the reformation on the continent, or the misguided, rash, licentious political attempts of many in France, into approbation of which, even good men in England were carried away. But is the manner in which Abolitionism is now propagated, likely to do good in the remote result? I see as the inevitable consequence of its prevalence, eternal animosity between the north and the south; bitter contention between abolitionists and anti-abolitionists, in the north; hatred of the blacks, by anti-abolitionists, and of anti-abolitionists by blacks.—This is a true record, and we shall see yet more of its truth. 'The tongue setteth on fire the course of nature, and it is set on fire of hell.'

M. H. L.

MARYLAND COLONIZATION SOCIETY.

From 1790 to 1833, the increase of population in Maryland was about 50 per cent. The whites increased from 200,000 to 300,000, and the blacks from 100,000 to 150,000 nearly. The number of slaves increased slowly till 1810, or a little longer, and has since decreased, so that the state contains fewer now than in 1790. The free colored population has increased from some 6000 or 7000 to more than 50,000. By the laws of that state, blacks who are now free are as much protected in their persons and property as any class of citizens, and can no more be expelled from the state, than the whites. Those who may be made free hereafter, by showing to a magistrate that they are persons of good character, may obtain a permit to remain in the State one year; and on each succeeding year, may obtain the same permit on the same terms. Those who fail to show this, are taken by the sheriff, and—net sold, but carried without the State.—The state has appropriated, 20,000 dollars a year for ten years, to defray the expense of removing such free blacks as choose to remove from the state, and of their sustenance for a limited time after their removal; the emigrant himself being allowed to choose whether he will go to Cape Palmas, Hayti, or any other place which he may name.

The Maryland Colonization Society has purchased a pleasant, fertile and healthy territory of about 400 square miles at Cape Palmas, in Africa, at which they have already planted a colony. All the colonists are, and are required to be, members of the Temperance Society. Ardent spirits are excluded from the colony. The Society needs the assistance of the benevolent, to enable them to furnish the colonists with schools, and other institutions and accommodations, to the purchase of which the State appropriation cannot be applied. To procure such assistance, the Rev. Messrs. McKenney and R. and J. Breckenridge have come to this city. A public meeting was held on Wednesday evening at the Masonic Temple, at which the most of the preceding and many other interesting facts were stated, resolutions were passed, approving the objects of the Society, and a committee appointed to aid them in raising funds for its use.

PRAYING TO SAINTS.

This is one of the numerous points on which Catholics and Protestants differ from each other. They, the Catholics, pray to departed saints. This they acknowledge they do, nor are they at all ashamed of the practice, but endeavor to justify it. If any one doubts that they hold to the invocation of saints, as they express it, let him consult the notes to their own *Rhemish Testament*, or look into their book of prayers, where he will read the very language in which they make their supplication to saints.

We, Protestants, do *not* pray to saints, and we think we have pretty good reasons for not doing it. We will mention some of them, in the hope that they will appear to be equally good reasons why Catholics should not pray to saints.

1. We do not feel the need of saints to pray to.—We have a great and good God to go unto, whose ear is ever open to our cry, and we think that is enough.—We do not want any other object of prayer. Whenever we feel the need of anything, we judge it best to apply directly to our heavenly Father, especially since *James*, one of the saints, testifies that “every good gift and every perfect gift is from above and cometh down from the Father of lights.” Others may, in their necessity, if they please, apply to the saints, but we choose to ask of the great giver of all good. In doing so, we think we are much more likely to receive, than if we invoke the saints.

It is true, being sinners, we need an advocate with the Father, but we do not need more than one, and him we have, as John, another saint, testifies, in Jesus Christ: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” John speaks of only one advocate, and as Paul asserts that as there is but one God, so there is but one Mediator between God and men. Yet the Catholics will have it that there are advocates many and mediators many. The notes of the *Rhemish translators* on 1 Tim. ii: 5 and John ii: 1, assert the doctrine of a plurality of mediators and advocates. The object of those notes is to show that if any man sin, he has many advocates with the Father, and that there are more mediators than one between God and men, the very reverse of what those texts assert! I am aware that the Catholics say that saints are mediators only in a subordinate sense, but I say they are mediators in no sense. Does the Bible speak of them as mediators in any sense? Those words *Mediator* and *Advocate* are in the Bible sacredly appropriated to Christ. There is but one and it is He. We come to the Father by him. To him we come immediately. Here we need no daysman.

2. We, Protestants, have always regarded prayer as a part of worship, as much as praise, and confession of sin. Now our Savior says “Thou shalt worship the Lord thy God and him only shalt thou serve.” We dare not therefore pray to any other than God. We would not like to be guilty of the idolatry of worshipping a creature.

3. If we were disposed to pray to the saints, yet we should not know exactly how to do it. Were we to pray to them generally, without singling any out by name, it would be a kind of praying at random; and we strongly suspect that our requests would not be attended to, for it may be among saints in heaven as it is among their less perfect brethren on earth, that what is made every body's business, comes to be regarded as nobody's. If, on the other hand, we apply to specific saints and invoke them by name, this supposes that we know just who the saints are. It implies either that we could see into their hearts while they lived, or that we can see into heaven now, both of which far outreach our power. We might make some sad mistakes in praying to deceased men, who have passed for saints. It is easy enough to ascertain who the church regarded as saints,

but the canonized may not exactly correspond to the sanctified. But supposing this difficulty removed and that we know certain individuals who having once lived on earth, are now in heaven. The next thing is to make them hear us, for there is manifestly no use in preferring requests to those who cannot hear them.—How is this to be done? the saints are in heaven; the suppliant sinner is on earth; and the distance between them is great. Saints in heaven are not within call of sinners on earth. Where is the proof of it? If I say “Peter, pray for me,” how is he to know I say it.—Peter is not omnipresent. Do they say that God communicates to him the fact, but where is the proof of that? Besides what does it amount to? God, according to this theory, informs Peter that a certain sinner on earth, wants him, Peter, to ask Him, the Lord, to grant him something. This is a round-about method of getting at the thing. The man had better a great deal not trouble Peter, but say at once “God be merciful to me a sinner.”

But the Catholics ask with an air of triumph, if we do not request living saints to pray for us. We do, for we have inspired authority for that. But that is not praying to them. There is a wide difference between praying to a saint in heaven; and asking a fellow traveler to Zion on earth to pray for us. Every one must see that. When a christian asks his minister or his christian friend to beseech God for him, he does not consider that he is praying to him or invoking him.—Besides we never ask one to pray for us unless we know he is within hearing. We should think it very silly to do so. We must have proof of his presence, before we think of making any request of him. Yet the Catholics are continually making requests of creatures, of whose presence with them we have not a particle of proof, and who being creatures, it is certain cannot be present with all that call upon them. How many individuals are every day, at the same hour calling on the blessed Virgin for assistance? It is all folly unless she be omnipresent—a goddess which the Bible certainly does not represent her as being. She occupies but one small spot in the universe of God, and it is probably a great way off. She cannot hear, even if she could help. Do you suppose that her claim to repose in heaven is suffered to be disturbed by the thousand confused voices that cry to her without ceasing from earth? Never.

In looking over the Bible, the book which contains the religion of protestants, and which, being older than the Roman Catholic religion, proves the seniority of Protestantism over Popery, I find no account of praying to saints. I do not read of Joshua praying to Moses; or of Elisha invoking Elijah. No, there is not a word in what constitutes so much of the devotion of the Catholic in either Testament. We do not find any thing in the Acts of the Epistles about praying to the beloved Virgin, whom they call our Lady, in allusion to the phrase our Lord. These writers say nothing about the mother. It is all about the Son. What heretics Luke and the rest of them were! How worthy of being excommunicated! Catholic books are full of the blessed Virgin. The Bible is all about Christ.—There is the difference.

But I forgot. The new Testament does record one instance of prayer to a departed saint. The record is in Luke xvi: The saint prayed to was Abraham. The suppliant was a rich man in hell, and he made two requests. Here is the Catholic's authority for this doctrine of praying to deceased saints, so far as he gets it out of the Bible. Let him make the most of it. When, however, he takes into consideration that it was offered from hell, and by a man who lived and died in ignorance and neglect of religion, and that it proved totally unavailing, I suspect he will make no more of it.

N. Y. Obs.

M. S.

DIET OF STUDENTS.

We have long been of opinion that there is too much truth in the observation of Dr. Franklin, that since what is called the improved method of cooking has been introduced, people generally eat about as much again as they should do. And few classes of men, probably, suffer more from this ruinous repletion than students. At the same time, as one extreme usually follows another, there is no small danger, that abstemiousness will be, in some instances, carried to an unwarrantable length, in the modern attempts at reform.

We are the sanguine friends of the Manual Labor System. It will eventually, we trust, constitute a feature in every grade of schools in the country. We are convinced that it is strictly philosophical: it secures at once the education of the body and of the mind,—the whole human being.

We have heard, therefore, with much regret, that instances have occurred, in which the pupils in these schools have been supposed to injure themselves by too low a diet. The papers tell us that complaints of this kind are made in the neighborhood of every such school; and one unfortunate instance was very lately related to us by a friend who was an eye witness.—A young man at one of our Theological Institutions, of a naturally ardent temperament, and perhaps naturally inclined to fanaticism, subsisted for a length of time entirely on *crackers and water*. After a time, he became enthusiastic, and professed to be guided in every thing by immediate inspiration: at one time he insisted on going on a foreign mission, and being repelled in this attempt, he withdrew from society, quitted the seminary, and the next that was heard of him, he had joined the Quakers, and was employed in writing a book in defense of their peculiarities, and perhaps fancies that he shall prove a second Penn, or Barclay.

It is true, we know not how far his aberration was the result of a natural morbid sensibility,—or what other particular circumstances may have contributed to this calamity; but we understand that there is no doubt entertained that this extravagant abstemiousness was among its causes.

While students should be temperate in all things, they should at the same time have a generous diet, (especially while growing,) including, perhaps, one meal of meat a day, but certainly no more than one. Their dishes should be plain, and unaccompanied by the stimuli of spices, gravies and other articles of high seasoning, which according to their intention serve to provoke appetite beyond its natural and reasonable demands; and especially without the rich desserts, which are ordinarily introduced, only after the wants of nature are satisfied with plainer dishes, besides the fact that they are in themselves far less healthy than other kinds of food.

The pale face, the want of vivacity, and the general lassitude, which too often succeed the rosy cheek and elastic step, and general robustness, when a young man leaves the farm or workshop, for the study table, are usually to be ascribed to two causes; one, that he fails of taking sufficient exercise of a proper kind in the open air; and the other that he continues to take as much solid food as he did when engaged in some athletic business. The change from active labor to a sedentary employment is, under these cir-

cumstances, too great to be endured with safety to health. It should be made gradually, and with great circumspection. His own inexperience, of course, does not allow him to perceive his danger, nor furnish him with knowledge to avoid it; and most unfortunately,—perhaps we should rather say, *criminally*,—the knowledge and perhaps the painful experience of his teachers, fails to come effectually to his aid. We consider the first year of a student's life, if he commence a course of study when somewhat advanced, the most critical stage of his whole career. During this period, the foundation is laid in many most melancholy instances, for untold personal sufferings, diminished muscular and mental energy, limited usefulness, and premature decay and dissolution. It is true, months and possibly years may pass away before the mischief is perceived in any considerable measure; still the worm is at work at the root of the gourd, and its branches will with certainty eventually wither.

This critical period, then, requires the particular attention of the student to the best rules of dietetics and regimen, and it also demands the most assiduous care of the well informed teacher, and of all others concerned in the education of the young.—*Baptist Repository*.

THE SAILOR'S FAITH.

The following has been communicated to us by the person himself, whose faith was the means of saving the vessel and crew.—*Christian Advocate*.

"A wild young man, who had, contrary to his father's advice, left his paternal roof, to follow the sea, desires to record the following facts to the honor of his God. His father was a man of piety, and was in the habit of daily family prayer. As the vessel was on her homeward voyage from Europe, she was overtaken by a dreadful storm, by which she was driven before the fierce winds, and finally sprung a leak. In this perilous situation, their hearts began to fail them; for notwithstanding the pumps were worked with all diligence, the leak gained fast upon them, until finally all hope of saving the ship forsook them, and they gave themselves up for lost. This thoughtless youth now began to remember the prayers of his father, and took to prayer for himself and shipmates. Being the mate of the vessel, the captain came to him, and in great perturbation said, 'We are lost; the vessel will float but a short time longer.' To this the mate answered not—but continued walking fore and aft in a thoughtful and praying mood. 'At last says the mate, 'I gave a shout of joy, crying out *we are safe, we are safe*, we cannot be lost, nor can the vessel sink. The captain asked with great earnestness for the reasons, as the appearance of things was so unfavorable. The mate, however, instead of stopping to explain his reasons, instantly laid hold of the pump, saying with a loud voice, 'My father's hour of prayer is come, and he is now interceding in my behalf!!'. The others seeing my joyful countenance, my faith and exertions, seized hold of the pump also. We accordingly succeeded in keeping the vessel afloat until the winds abated, the sails set, and we finally arrived safe in port. This remarkable providence was a means of leading the prodigal youth to his heavenly Father's house, and to the Savior's love which he is now rejoicing.

KING'S BIRTH DAY—HIS EXTRAORDINARY INTERVIEW
WITH THE BISHOPS

From a correspondent of the New-York Observer,
dated

London, June 11, 1834.

I may perhaps lawfully propose to your columns the following short speech of his Majesty William IV., head of the Church of England, delivered to the Arch Bishops of that church, on the occasion of his Majesty's birth-day, when they were admitted to his closet to offer their congratulations:

"I have been by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go into licentiousness; it has its bounds, which it is my duty and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this church, of which I am the temporal head, is the human means of diffusing and preserving in this land.

I cannot forget what was the course of events that placed my family on the throne which I now fill. The events were consummated in a revolution which was rendered necessary, and was effected, not, as has sometimes been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It was for the defence of the religion of the country that made the settlement of the crown, which has placed me in the situation that I now fill; and that religion, and the Church of England and Ireland, (Ireland with peculiar emphasis,) the prelates of which are now before me, it is my fixed purpose, determination, and resolution to maintain.

The present bishops, I am quite satisfied, (and I am rejoiced to hear, from them and from all, the same of the clergy in general, under their governance,) have never been excelled at any period of the history of our church, by any of their predecessors, in learning, piety, or zeal in the discharge of their high duties. If there are any of the inferior arrangements in the discipline of the church, which, however, I greatly doubt, (the expression of doubt was again delivered by his Majesty with great emphasis,) that require amendment, I have no distrust of the readiness and ability of the prelates now before me to correct such things, and to you, I trust, they will be left to correct, with your authority unimpaired and unshackled.

I trust it will not be supposed that I am speaking to you a speech which I have got by heart. No, I am declaring to you my real and genuine sentiments. I have almost completed my 69th year, and though blessed by God with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth, that increase of years, must tell largely upon me when sickness shall come. I cannot therefore, expect that I shall be very long in this world. It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know there is no earthly power which can call me to account—this only makes me the more deeply sensible of the responsibility under which I stand to the Almighty Being before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make of firm attachment to the church, and resolution to maintain it.

I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the church make it more necessary for those who feel their duty to that church, to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

His Majesty was affected to tears during the delivery of this declaration, and concluded the interview by inviting the prelates to partake of the Holy Communion with him at the Chapel Royal, on Tuesday, the 22d of June."

This speech is equally remarkable for the character and apparent aim of its contents, as for the manner of its coming forth to the world. The first inquiry that naturally arises is, whether it be a political and influential document? Certainly it is political; and at the present moment particularly and greatly influential. Next, is it official? It comes, or professes to come, from the King's mouth, who is the highest and supreme legislative and executive officer; it relates to the affairs of state, or of "church and state;" it declares the will and announces the determination of the supreme power on a great political and momentous question. It ought, therefore, doubtless to have a responsibility, that can be found. But the ministry disclaim it; and the king can do no wrong. The reason why the king can do no wrong as an officer of state, is simply because his ministers, who are his advisers, consent to take the responsibility of his legislative and magisterial acts, and are constitutionally, or by proscription, held accountable. But Earl Grey, in the House of Lords, has distinctly and expressly disclaimed any official and all connexion whatever with this document. The responsibility of it, therefore, must devolve alone and exclusively on the king, so long as it is not disavowed.

The history of the production of this document is a subject of curious speculation. Its genuineness has been questioned; and the difficulties of settling that question are insurmountable, except so far as circumstances and other presumptive evidence may go. The king will never condescend to acknowledge or disavow it; the servitors of the palace, such as the state page, or any other attendants on the king's person, would not be expected to volunteer their evidence; and the right reverend prelates, who reap the greatest advantage by it, and from one or more of whom it is supposed to have emanated, would hardly contradict it. There is nothing, therefore, but the naked document, and what is known of the king's habits, manners, and extemporaneous abilities, for conversation, more especially of speechifying, to determine the genuineness of this reported speech. The credibility of the bishops, it is acknowledged, ought not to be left out of consideration, if they were prepared to subscribe to it. But they lay the finger on the mouth, they are as mute as the king, while the speech goes forth to the world as genuine and authentic, in manner and form, as I have recorded.

First, it is said, the internal marks show, that if the speech was ever delivered, it was purely extemporaneous: "I trust it will not be supposed, that I am speaking to you a speech which I have got by heart." Of course, the answer to the bishops was neither prepared nor read; it was of the moment. The wags here have made themselves some sport, in their critical analysis of this production, that the reverend composer thereof should not have made the whole thing and its parts more probable. Plain as his Majesty is in speech,—for none of his most loving subjects pretend to claim for him the character of an eloquent orator—it is thought this manner of denying a "got by heart" speech does not look much like the king. As to the historical allusions and the whole structure of the composition, they affirm, that it is quite incredible, as being the effusion of the moment. And as for the invitation at the end to a social and public sacramental purgation, as if they were about to engage in some desperate enterprise, not knowing whether they should live through it or not, but resolved, if die they must, to sell their lives religiously and dearly, grave and solemn as the mind ought ever to be at the mention of such an occasion, it is affirmed, that society must be thrown some

centuries back; and be thoroughly papal-ized, before such a proposal could cease to be supremely ridiculous!

"God forbid!" it is said, "that we should speak disrespectfully of our king, of christianity, or of its ordinances. But when the poor and meek Dissenters approach the throne and parliament, praying respectfully and with all due humility, that they may be permitted to celebrate their own religious ordinances without molestation, and to be defended against the impositions of other religionists, as a right of conscience, we must be forgiven, if we demand proof—a proof, which we should be bound to credit—before we can believe that our sovereign has really felt himself so hardly pressed by these humble and respected petitioners, and so alarmed at the aspect of the times which they have brought about, as to propose the holy communion in company with the bishops, as a preparation for the extremity, into which the nation is about to be plunged! and as a public and solemn zeal of their mutual and determined faith to resist these—not *arms* no, but—*supplications*!"

P. S. Since writing the above, I have fallen upon the Quarterly Review for this month, in a postscript of which they have given this speech, with a preface, of which the following sentence is a part: "We having ascertained that this report is not only substantially, but literally correct, think it proper to reprint the words of our sovereign on that important occasion in *rei memoriam*."

But notwithstanding the Quarterly had ascertained it to be literally correct, it has dropped from its copy the last paragraph, and if I do not mistake, has given an improved version of some other parts. Not being so religiously disposed as the king, when thus "affected to tears," the editor did not thoroughly relish the part which he has chosen to omit in his translation.

Another print of to-day, worthy of respect, says: "That it is to a certain degree the speech of the right reverend reporter, is obvious enough. The language is not the king's," &c.

On the whole, it is deemed by many, perhaps not without reason, as a well-wrought pious fraud and a consummate political farce.

From the St. Louis Observer.

A WORD TO PROTESTANTS.

Not a few Protestants, who have abundant means to know, if they would, the exclusive and intolerable spirit of popery connive at the ambitious designs of Jesuits, and lend them their aid. Scarcely a doubt can exist in the mind of any one, who has attended to the developements of the last year or two, that it is the design of the Pope to reduce these United States under his dominion. In Rome, and many other parts of Europe, it is openly avowed; and the project is warmly patronized by Metternich of Austria, than whom there lives not, on the face of the earth a more deadly foe to human liberty; to whom the freedom of America has long been an eye-sore, and an object of the greatest dread. Too cunning to believe that they can at once rivet the fetters of ignorance on an enlightened people, the Jesuits have determined, in execution of their plan, to establish orphan-houses, charity-schools, nunneries, colleges, and universities, and use all practicable means to bring within these inclosures as many as possible of the youth of the land; and there with inquisitorial vigilance, to hunt out what little heresy they may have acquired in a protestant community, and to sow with a plentiful hand the seed which has received the Papal sanction. With this intent they have established themselves in Missouri, and patronized by Protestants as

well as by Papists, they have rapidly gained strength and influence. In P. county, a short time since, were 30 young females in a nunnery, of whom 15 were of Protestant origin. Of these 15; 13 left the nunnery confirmed Catholics, and are now, some of them, married, and training up their children in the Romish faith. In a short time, the young men in these seminaries will come forth as Priests, and spread over the land like swarms of locusts; so that in two or three generations, at the farthest, if left unmolested, the Jesuit will be seen marshaling his host at the ballot box, and bearing away his successful candidates in triumph.

In case of such an event, what treatment may protestants who now send their children to these schools, contribute so liberally to build their nunneries, temples, &c., who crowd to their fairs, at an expense of one thousand dollars, at a single instance,—what treatment may they expect at the hand of the Jesuit in power? I would call upon all who encourage their designs, to pause and ponder this question. The answer may be found in the writings of Catholics themselves. Look, for example, at the comment in the Rhemish Testament (a work of undeniable authority with the Catholics,) on Matt. xiii. 29, on the words, "Lest you pluck up also the wheat. The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole church, and commit the matter to God's own judgment in the latter day. Otherwise where ill men, be they heretics (Protestants) or other MALEFACTORS, may be punished or suppressed without disturbance and hazard of the good, (i. e. of the Roman Catholics) the MAY and OUGHT by public authority, either spiritual or temporal, to be CHASTISED or EXECUTED!"

Temperance Reform.

A dealer in ardent spirit in Albany, who professes to be a great friend to temperance, (a dealer in rum a friend to temperance!) stated a few days since, that he wished well to the cause until we began to talk about wine. No wonder you did Mr. Dealer; the temperance society was making your fortune; it had rendered it vulgar to drink rum and brandy, but not to drink any mixture named wine. This good friend of temperance found his sales of spurious wines rapidly increasing, at a profit double that he used to get on his rum. Well might he be friendly to temperance efforts and pat those on the shoulder that had taken an active part in this work, and say "go on, it is a glorious work, you will succeed, we do not sell one cask of rum now where we once sold twenty." Now that it is discovered that his rum and whiskey had been metamorphosed and called wine, and sold as such, and the fraud made public, he rants and raves and calls hard names. But whether we loose the confidence of the rum-dealer and his supporters, or not, we must go on telling the whole truth. Our constitution makes it our duty to do all we can to remove the sin of drinking from our country and the world, and it is our intention to keep this constitution continually in view, and fearlessly, and without regard to personal consequences, to expose to the world, the wickedness and frauds of the rum-dealer, and the effects of his infamous traffic.—*Temp. Rec.*

Those friends of temperance who decline signing the pledge do the cause more injury than the drunkard. There are many professed friends of temperance who keep aloof of the temperance society, influenced, some by one prejudice, some by another, and many perhaps without reflection. Such men often applaud the efforts of the societies and the great and good results already attained. They may even be full of zeal for the good cause, like the man who, during the revolutionary war, resolved to do all he could for his country, buckled on his armor and went out to fight, but would not join the army of Washington. The influence of such men is not merely lost, it is thrown into the scale of opposition. They are claimed by the opposition, and all the influence they exert is on that side. Let the most influential man of a town, however temperate he may be, decline to join in the combination against the destroyer, the effect of his example is pernicious in the extreme. In proportion as he has talents, or wealth, or influence, he is looked upon by those about him as a pattern for imitation; it is believed that he sees danger in an association which he refuses to join, and thus he deters multitudes. Let men who have influence consider the subject in this light, and if they have no valid objections, hasten to our aid, by signing the pledge, that their neighbors may be no longer deterred.

Temperance Recorder.

A PITHY SERMON.—The following pithy sermon from a pithy text, has been published in England, and has met with a very extensive circulation in that country. It is short, easily comprehended, and to the point. It comes directly home to men's consciences and bosoms, and every man should read it and treasure it in his memory.—*Temperance Journal.*

"Be sober, grave, temperate."—Titus ii. 2.

I. There are three companions with whom you should keep on good terms:—

- 1st, Your Wife,
- 2d, Your Stomach,
- 3d, Your Conscience.

II. If you wish to enjoy peace, long life, and happiness, preserve them by Temperance; Intemperance produces,

- 1st, Domestic Misery,
- 2d, Premature Death,
- 3d, Infidelity.

To make these three points clear, I refer you,

1st. To the Newgate Calendar, the old Baily Chronicle, and the Police Reports.

2d. To the Hospitals, lunatic asylums, and work houses, and

3d. To the past experience of what you have seen, read, and suffered, in mind, body, and estate.

READER DECIDE!

Which will you choose.—Temperance, with happiness and long life, or Intemperance, with misery and premature death?

A SPECTACLE.

MR. EDITOR—I was passing through State-street, Albany, the other day, and I met a well clad respectable woman, with mortification and agony strongly marked on her countenance; she had firm hold of the

arm of a man who I took to be her husband, making powerful efforts to sustain his tottering footsteps. *He was drunk.* Take it all in all, it was a sight most distressing; my heart bled for this poor woman. Who would not have made any sacrifice to have brought healing to her wounded spirit? But with her, in all probability, this life is to be one of bitter sorrow.—The poison-seller, with his commission in his pocket, to destroy his neighbors, will continue to tempt this poor drunkard on to destruction, so long as he can rob his starving family of a single cent. The cause of temperance is one that should commend itself, with overwhelming force, to the hearts of females; it is a cause to save them from being fastened, for life, to a being worse than a brute. And still how many females yet hold back from motives of delicacy. To such we would say, in all kindness, may you never have cause to weep bitter tears for your infatuation, by being cursed with a drunkard for a brother or husband.—*Temp. Recorder.*

NEW-YORK STATE TEMPERANCE SOCIETY.

The Executive Committee of the New York State Temperance Society respectfully submit to the parent institution the following summary of results, by the blessing of Providence consequent upon the efforts of the Society in that State, during the sixth year of its operations.

SIX HUNDRED AND NINETY EIGHT towns and cities have reported SIXTEEN HUNDRED AND FIFTY TWO organized Societies.

One hundred and eleven towns have not sent in their reports, all of which have one or more societies but the committee estimate each to contain one organization, which added, makes the town and city associations amount to SEVENTEEN HUNDRED AND SIXTY-THREE. The organization of the TEN THOUSAND school districts in the state is rapidly progressing; from the tenor of the reports, the committee calculate that at least ONE THOUSAND of these minute associations are already formed; so that the committee feel safe in calculating TWENTY-FIVE HUNDRED as the number of associations, large and small, in the state of New York, for the suppression of intemperance. The actual number of pledged members in the 689 towns reported, amounts to THREE HUNDRED AND TWENTY THOUSAND FOUR HUNDRED AND TWENTY-SEVEN—averaging about FOUR HUNDRED and SIXTY to each. Estimating the towns that have failed to report, at only one half of those that have, would give the present Temperance strength, in pledged members, THREE HUNDRED AND FORTY THOUSAND ONE HUNDRED AND SEVEN.

The actual increase during the past year, in the towns reported, amounts to NINETY-ONE THOUSAND SIX HUNDRED and FORTY-TWO; add the increase in towns not reported, and the committee estimate the whole increase of members for the past year, to be at least ONE HUNDRED THOUSAND.

FOURTEEN HUNDRED and SEVENTY-TWO persons have been reported as having abandoned the sale of ardent spirits during the year, in their taverns or stores; many towns in their reports, state that ALL have abandoned the traffic; and numbers not being given, they cannot be estimated. In the towns re-

ported, TWENTY-EIGHT HUNDRED and SEVENTY-FOUR persons still continue to bring on their neighborhoods taxes, beggary and death, by dealing out ardent spirits for gain.

The subscription to the Temperance Recorder in the various counties in the state, amounts to NINETY-SEVEN THOUSAND NINE HUNDRED and TWENTY-FOUR—in the whole Union, over Two HUNDRED THOUSAND.

In view of the foregoing results, the committee thank God, and take courage. They have some things to discourage, but more to encourage; and it is their intention, should their lives be spared, to address themselves to their labors with renewed vigor and zeal, with a solemn conviction, that they shall receive the assistance, the influence, and the prayers of all good men, and the continued countenance of God Almighty, without which their efforts will be fruitless.

In behalf of the Executive Committee,

EDWARD C. DELAVAN, Chairman,
Albany, July 28th, 1834.

Reviews.

WHITESBOROUGH.

Letter to the editor of the Baptist Register, dated Whitesborough, July 11, 1834:—

MR. EDITOR—In visiting many of our churches recently, with "refreshing seasons from his presence," God has not passed us by in Whitesborough. He was pleased to manifest his power and mercy towards us in a protracted meeting in February last. Our members were awakened to a sense of past neglect, and present obligation, at an early period of the meeting. Confession of sin, with many prayers for pardoning and sanctifying grace, became very frequent and fervent. Under the faithful preaching of the word, sinners were soon made sensible of their heinous sins and just condemnation, and with many tears, besought the prayers of Christians, and pardoning mercy of God. The number of conversions during the meeting and since its close is not certainly known, but it is supposed to be about forty. A very harmonious and pleasant state of feeling still continues among us. Our meetings for prayer and praise are quite frequent, and in them is often heard the spontaneous expression, "It is good to be here."

In the village of Oriskany, where a part of our church reside, meetings were recently held for several evenings in succession, and were the means under God of bringing several young persons to a knowledge of Jesus.—Thirty-six have been baptised; six others have been examined, and expect soon to obey God in this solemn and delightful ordinance.

Those who have recently joined the church appear steadfast and devoted, and we hope God is preparing them for holy and useful lives.

Strongsville, Ohio.—Letter to the editor of the Ohio Observer, dated Strongsville, Cayahoga co. July 4, 1834:—

MESSRS. EDITORS—We have the best of news to communicate from this place. The Lord is here by the mighty energies of his Spirit. A protracted meeting has been in progress for about ten days, and closed this evening, to make way for a meeting which is to commence immediately in Brunswick, the next town south. About a hundred and ninety profess to have passed from death unto life, during the meeting, among whom we lately might have seen the Deist, the Universalist, and a host of oppressors to the doctrines of the Bible. The hopeful converts are of various ages, from the aged

grand-father, leaning upon the top of his staff, to the little Sabbath school child. "We do hear them speak in our tongues the wonderful works of God." Many are amazed and in doubt, and seem to say one to another, "What meaneth this? The meetings were held near the southeast part of the town, at a place called Bennett's corners. But a few professors of any evangelical denomination resided in that neighborhood.

The preaching, which consisted of one sermon in the afternoon and another in the evening, was chiefly performed by the Rev. J. H. Martyn, pastor of the 1st free congregational church in Buffalo, N. Y.

Mrs. M. together with several other ladies, labored incessantly during each forenoon with the children.—Their labors were crowned with success. A S.

Springfield Illinois.—A letter to the publisher of the *Register*, from Springfield, Illinois, dated June 24, 1834, says:—"We have recently been blessed with the revival of the Holy Spirit. During a protracted meeting in a Presbyterian church, as many as twenty persons were converted, and eleven have united with the church, three of them are my own children. Praise be the Lord for his great mercy! It spread into the Methodist society; between twenty and thirty have joined the society with them. It has been such a time as never was witnessed in Springfield. God has also blessed protracted meetings in a number of towns in this state this season. I hope this state will soon become revival ground.—*Boston Rec.*"

NIAGARA BAPTIST ASSOCIATION.

We have received the minutes of this body for the present year, and learn from them that its eleventh anniversary was held at Yates, Orleans county, the eleventh and twelfth days of June last.

This association contains 19 churches, 18 ordained ministers, 8 licentiates, 2023 members. Not a church has been without some additions by baptism; and to most of the churches these have been quite large. To the church in Alabama the extraordinary accession of 151 by baptism, and 23 by letter, is reported. The aggregate of the baptized the past year makes the large number of 553.—*N. Y. Bap. Reg.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At Great Barrington, July 22d, Mrs. Nancy Hopkins, wife of Moses Hopkins, Esq., in the 80th year of her age. Few women have discharged the relative duties of life with more fidelity. But she did not rely upon her good works for salvation; in all the latter part of her life they were the fruit of a well grounded hope in Christ; and through his merits we believe she has received the welcome plaudit, "well done good and faithful servant, enter thou into the joy of thy Lord."

In Litchfield, on the 27th ult. Leonard Goodwin, Esq. aged 42, after a severe and protracted illness of about five months.

In Watertown, Dea. Charles Dayton, aged 87.

In Washington City, on the first inst. Susan C. aged 24, wife of David H. Burr, recently from New York.

In Washington City, on Thursday morning Thomas Law, Esq. aged about 78 years.—Mr. Law was a native of England, of highly respectable connexions, the late learned and distinguished Lord Ellenborough being one of his several brothers.

Poetry.

For the Religious Intelligencer.

TO A MAGDALEN.

Go! sorrowing one, with care oppress,
And give thy guilty follies o'er,—
Forgiving mercy bids thee rest,
And whispers "Go and sin no more."
Go! like repenting Mary weep—
Thy sinful pleasures all forget;
Like her deserted, out-cast, keep
At Jesus' feet—there's heaven yet.
What though no change of time is read,
Deep furrowed on thy polished brow!
Yet weep, for innocence has fled,
And virtue's rose is withered now.
Go! pray for thine immortal soul—
Haste! ere Salvation's star is set;
Go! let the world around thee roll
Its darkest clouds—there's heaven yet.
Forget thy beauty—'twas a snare
That lured thee to the paths of sin,—
And chained thy trembling footsteps there,
To fancied bliss thou ne'er could'st win,—
A withering spell that bound thy heart
Entranced; amidst the scenes of mirth,
Then burst—and left thee what thou art,—
Poor, ruined one! the scorn of earth!
The scorn of earth! thou might'st have stood,
A boast to e'en its proudest son,
And sailed o'er flattery's silver flood,
Its fairest, and its loveliest one.
Thou might'st have been an angel here,
To breathe on earth of heaven's love;
To wipe away the mourner's tear,
And point the sorrowing soul above.
Oh! gone are now the visions bright
Of fadeless bliss thy childhood drew,
When fancy lent its magic light
To paint thy airy dreamings, true.
All—all are gone, and memory turns
In sorrow from that joyous flow
Of purer thought—to crime that burns
Its damning impress on thee now.
And earth! Oh, what of peace to thee
Can all its pleasures bring,
When echoing o'er life's stormy sea
Death's thunder-peals, unbroken ring?
Then place thy steadfast hope above

This fleeting scene with ills beset;
Go! dying, plead a Savior's love
In humble faith—there's heaven yet.
New Haven, July 28th, 1834.

HYMN TO THE CREATOR, BY LORD CHANCELLOR BROUGHAM.

The following hymn to the Creator was composed, with appropriate music, by the present Lord Chancellor. As his lordship can sing so well the perfections of "Nature's Sire Divine," in whom we live and move and have our being, we should rejoice to find him tuning his harp to the still higher descent of the inestimable love of God in the redemption of the world by our Lord Jesus Christ; without which, if Scripture be true, the ineffable Creator is but "a consuming fire."

London Chr. Obs.

"There is a God," all nature cries;
A thousand tongues proclaim
His arm almighty, mind all wise,
And bid each voice in chorus rise
To magnify His name.
Thy name, great Nature's Sire Divine,
Assiduous we adore;
Rejecting godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.
You countless worlds in boundless space—
Myriads of miles each hour
Their mighty orbs as curious trace;
As the blue circlet studs the face
Of that enamell'd flower.
But thou too mad'st that floweret gay
To glitter in the dawn;
The hand that fired the lamp of day,
The blazing comet launched away,
Painted the velvet lawn.
"As falls a sparrow to the ground,
Obedient to thy will;"
By the same law those globes wheel round,
Each drawing each, yet all still found
In one eternal system bound
One order to fulfil.

GREATNESS.—"I lament," says Sir W. Jones, in the prospect of public duties in India, "the necessity which compels me to renounce the pursuit of polite literature; but why do I say lament! Let me rather rejoice that I am now entering upon a career which will supply ampler and better opportunities of relieving the oppressed, of assisting the miserable, and of checking the despotic and tyrannical. If I am asked who is the greatest man, I answer, the best. And if I am required to say who is the best, I answer, he that has deserved most of his fellow creatures."

The next monthly meeting of the New-Haven County Temperance Society, Eastern District, will be held at Meriden, on Tuesday, the 19th August.

S. W. DUNN, Sec'y.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—No. 11.

Burman Mission	161	The power of religion	168	The King's birth day	172
The Blessings of Slavery	162	Mr. Wirt's Christian experience	ib	A word to Protestants	173
Influence of Christian example	163	Honor to whom honor is due	169	Temperance Items	ib
Anecdotes	161	Maryland Colonization Soc.	ib	Revivals	175
Visit to Cambridge, Eng.	165	Praying to Saints	170	Obituary—Mrs. Mary Hopkins	ib
The sinners example	166	Diet of Students	171	Poetry—To a Magdalen	176
What Faith is	ib	The Sailor's Faith	ib		